

Christianian Reflector.

H. A. GRAVES, }
E. WORTH, } Editors.

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Christian Reflector.

For the Christian Reflector.

An Appeal to Southern Christians.

NO. VI.

Does the Christian slaveholder say,—"I treat my slaves kindly, they are well fed and clothed, receive religious instruction, and are happier than they could be if free?" I will admit this, for argument's sake, but you are sure that your influence is not riveting the chains on thousands of others who feel the galling yoke too deeply for language to describe? Were it not for such kind masters as yourself, slavery could not have existed until the present time. The unmingled abhorrence and execration of the world would long since have been turned upon it with that scorching heat, that if it could not melt the heart, would have burned the conscience of the slaveholder, and forced him to this relinquish his grasp on his hapless victim! Kind-hearted masters are the conservative principle in slavery, without which the institution could not exist. Their influence binds the chains on those who are not treated kindly, who are not well fed and clothed, who receive no religious instruction, and who drink the bitterest dregs of the cup of oppression. And they, in a most important sense, are responsible for all the evils involved in the existence and perpetuation of the system.

But you say, "my slaves are happier than they would be if free." How long can you be assured this will be the case? Are you immortal? Have you a lease of your life? And should death to-night fix its seal upon your eyelids, what might be their condition to-morrow? Have you forgotten the fate of the hapless slaves of the lamented Mercer? But the evil is entailed upon us, and we are not responsible for it. We did not bring them from Africa, they descended to us as a part of our patrimony, and through our knowledge it to be a calamity, we cannot regard ourselves as the guilty authors of it. Be it a calamity entailed upon you by your sires. Will you transmit the fatal legacy to your children, without an effort to free yourself and them from it? Shall it be handed down to all coming generations? Will you not make one vigorous effort to break the link that binds the curse to you and to your posterity forever? One well-directed blow, and it is done, and generations yet unborn will rise up to bless your memory. What legacy can you leave to your children, so rich as the name and example of a father who sacrificed generously and nobly for conscience and humanity's sake. I would rather be the son of such a sire and be penniless, than heir to the richest plantation of the sunny South, yet blighted with the groans and curses of the suffering bondsmen.

Witnesses for God.

There is one important respect in which all objects in the universe, from the atom to the archangel, unite; all are witnesses for God. He who made all things for himself, has so made them, that, voluntarily or involuntarily, according to their respective natures, they distinctly attest the divine existence and character. He has not left it contingent whether they give such testimony or not. The great name of the Maker is woven into the texture of every thing he has made. So that even if the creature possess a will, and that will become depraved, and guiltily withhold its intelligent testimony to the divine existence, an eloquent and incorruptible witness is still to be found in the physical constitution of that creature; if the fool should say in his heart, "There is no God," every pulse of that heart replies, "There is," and every atom of that vital organ adds, "He is thy Maker."

As the nature of the material witnesses differ, it follows of course that the manner in which they render their evidence will vary accordingly. In regard to some of them, the marks of design and beneficence are so obvious that they may be said to be ever speaking for God, without solicitation;—the divine signature is visibly imprinted on their surface. In regard to others, the evidence lies deeper, and must be sought for patiently. In such cases, while the witnesses are under examination, while the investigation is proceeding from link to link in the chain of evidence, the ungodly sometimes unreasonably exult, and the timid and unformed believer in revelation trembles for the issue. But he need not. Let him only wait confidently, as God does, till the examination be complete, till the inquiry has reached the last link of the chain, and that link will invariably be found in the hand of God.

Chemistry—once the strong hold of the skeptic—has long since discovered that no substance in nature is simple and unmixed; in other words, that every thing is in a made state,—that even the atom is an artificial,

manufactured thing; so that an argument for God lies hid in every particle of which the globe is composed; and a witness is in reserve in every pebble we pass; and a final appeal is lodged for him in the elements, or first principles, of all things; thus demolishing the altar which skepticism had erected to the eternity of the world, and replacing it by an altar inscribed to the divine Creator. So that, if we hold our peace, or withhold our homage, the very stones will cry out.

Geology,—the voice of the earth, the Pompeii of natural religion, the witness now under examination,—a witness raised from the grave of a former world, is producing her primitive formations, to show that even they are in a made state, and her fossil skeletons, to show that they bear indubitable marks of having come from the hand of the one great Designer; leaving us to infer, that, could we reach the foundation of the earth, we should find it inscribed with the name of the divine Architect,—that, could we penetrate to the central atom of the globe, it would speak for God; and thus impelling us to erect, out of the wreck of a former world, a temple to Him who hath created all things new.

Astronomy leads us forth into the vast amphitheatre of nature, to gaze on ten thousand times ten thousand burning worlds; and are they not all witnesses for God? For are they not all in motion? This is not nature, but miracle. The first miracle was the production of matter; the second, to make that matter move. Its natural state is rest; but here are unnumbered myriads of material worlds in motion, out of their natural state, in an artificial, constrained, preternatural state. They are all God's witnesses. The stars in their courses fight against irreligion. Each of them, obediently followed, is a star of Bethlehem—a guide into the divine presence. Each of them rushes through immensity as a miracle and a messenger from God to the universe, proclaiming,—"There is a God, and the hand of God is upon me;" and all of them unite—yes, this is the real music of the spheres, the chorus of creation!—all of them unite in proclaiming his eternal power and godhead. In the estimation of the psalmist, the creation is a vast temple; and often did he summon the creatures, and join them in a universal song of praise. And John heard the chorus. The noise and din of a distracted world may drown their voices here; but, if he chance to come again and taste a draught of warm blood, he presently leaps into his natural cruelty. He scarce abstains from eating those hands that brought him discipline and food. So is the nature of a man made tame and gentle by the grace of God, and reduced to reason, and kept in awe by religion and laws, and by an awful sordid relishes of sin; but if he diverts from his path, and snatches handfuls from the wanton vineyards, and remembers the lasciviousness of his unwholesome food that pleased his childish palate; then he grows sick again, and hungry after unwholesome diet, and longs for the apples of Sodom.

The Pannonian bears, when they have clasped a dart in the region of their liver, wheel themselves upon the wound, and with anger and malicious revenge strike the deadly barb deeper, and cannot be quit from that fatal steel, but in flying bear along that which themselves make the instrument of a more hasty death; so is every vicious person struck with a deadly wound, and his own hands force it into the entertainments of the heart; and because it is painful to draw it forth by a sharp and salutary repentance, he still rolls and turns upon his wound, and carries his death in his bowels, where it is first entered by choice, and then dwelt by love, and at last shall finish the tragedy by divine judgments and an unalterable decree.

Bishop Taylor.

Moral Courage.

[We have received a copy of a discriminating and pointed discourse, delivered by the Rev. Luther C. Stevens, of Maine, entitled, "The Corruptions of the Age." The following is one of its paragraphs.]

A great want of MORAL COURAGE is characteristic of the age. By moral courage we mean a braving of the dangers of doing right—a firmness and resolution which bear a man forward in the path that God has marked out for him to walk in, without regard to consequences. This is an element of character which was conspicuously exhibited in Daniel, and the three worthies at Babylon, and by Paul when he declared, "none of these things move me." It has been exhibited by every man, more or less, who has lived to any good purpose.

But what we now assert is, that this element of character is greatly wanting in multitudes, who appear to mean well. They see what ought to be—what the word of God requires—what their own conscience approves. Still they are timorous—fearful—cannot do it. If some persons would go before them and lead the way, perhaps they would follow after. Let them be placed somewhere in the rear, where the weapons of the enemy could not reach them till the front ranks of the whole army should be destroyed, and then they might possibly nerve themselves up to the work of standing in opposition to a threatening foe.

Practical exemplifications of the want of moral courage every where abound. They may be seen in the inroads which error has been permitted to make upon the church,—upon the church too, when made up chiefly of pious, godly, Saviour-fearing men—men who would not for the world, nay for ten worlds, do wrong. Do you ask what a want of moral courage has to do with the intrenchments of error within such a body? Let a man of great reputation for great and honorable deeds, but holding erroneous doctrines,

soon be aroused; and, with the 3000 convicted on the day of Pentecost, would say, "Men and brethren, what must we do?" Were the members of the church thus spiritual and faithful, the preached gospel would not be that inefficient, powerless thing which it now too often proves. The great truths of the Bible, exhibited by the faithful minister, would approve themselves to the consciences of his hearers generally, and would "be mighty through God to the pulling down of strong holds." Sinners would be awakened, and converts multiplied; and the church would "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

The Progress of Sin.

I have seen the little purl of a spring sweat through the bottom of a bank, and interpenetrate the stubborn pavement, till it hath made it fit for the impression of a child's foot; and it was despised, like the descending pearls of a misty morning, till it had opened its way and made a stream large enough to carry away the ruins of the undermined strand, and to invade the neighboring gardens; but then the despised drops were grown into an artificial river, and an intolerable mischief. So are the first entrances of sin, stopped with the antidotes of a hearty prayer, and checked into sobriety by the eye of a reverend man, or the counsels of a single sermon; but when such beginnings are neglected, and our religion hath not in it so much philosophy as to think any thing evil as long as we can endure it, they grow up to ulcers and pestilential evils; they destroy the soul by their abode, who at their first entry might have been killed with the pressure of a little finger.

He that hath past many stages of a good life, to prevent his being tempted to a single sin, must be very careful that he never entertain his spirit with the remembrance of his past sin, nor amuse it with the fantastic apprehensions of the present. When the Israelites fancied the sapidity and relish of the flesh-pots, they longed to taste and to return.

So when a Libyan tiger drawn from his wilder forings is shut up and taught to eat civil meat, and suffer the authority of a man, he sits down tamely in his prison, and pays to his keeper fear and reverence for his meat; but if he chance to come again and taste a draught of warm blood, he presently leaps into his natural cruelty. He scarce abstains from eating those hands that brought him discipline and food. So is the nature of a man made tame and gentle by the grace of God, and reduced to reason, and kept in awe by religion and laws, and by an awful sordid relishes of sin; but if he diverts from his path, and snatches handfuls from the wanton vineyards, and remembers the lasciviousness of his unwholesome food that pleased his childish palate; then he grows sick again, and hungry after unwholesome diet, and longs for the apples of Sodom.

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knock at the door of the church for admission, and then you will see. The conviction of all is, that he ought not to be admitted—that his admission would imperil the safety and usefulness of the church. Still no one dares say, he must not be admitted; therefore, he comes in. Soon another, and another, and another holding errors of equal, perhaps greater magnitude, apply for admission, and in the same way are received, until the entire complexion of the church is changed—it becomes another church. Now what, or can be plainer than it is that a want of moral courage has contributed largely to the present condition of that church?

But perhaps the most painful development of the want of moral courage, which has ever been exhibited on the part of the church to a gazing world, and by which infidels have been amazingly multiplied, has been her neglect to expel from her embraces and expose the Judases that infest her borders. In every age, there have been such impostors, and in every age are they to be expected. Nor would the fact, that some men "steal the livery of heaven to serve the devil in," be fraught with essential disadvantage to Christianity, if her friends were always ready to put forth their power to arrest them, before they grow so bold in wickedness as to threaten general defiance.

It is acknowledged that a man who by fraud and stratagem has succeeded in getting into the church or the ministry, will generally practise fraud and stratagem most successfully in avoiding detection. He will move among the churches like a snake in the grass. You may think yourself about to seize upon him, when lo! like a bird from the snare of the fowler, he has escaped,—he is not there.

All this is admitted, but what then? Does it follow, that the church is to be afraid of Simon Magus, or of Alexander the coppersmith? And yet is she not afraid? Is she willing, in all instances, fearlessly to address herself to the work of establishing the guilt of vile apostates?

Slavery and the Church.

VIEWS OF REV. DR. BACON, OF NEW HAVEN.

[The following is a part of an article from the pen of Rev. Leonard Bacon, D. D., written in reply to some unimpressive remarks of Dr. B.'s remarks at a public meeting. It is copied from the Philadelphia Christian Observer.]

My positions were, in effect, and 'for substance,' briefly these:

I. The relation of master to one whom the laws and the constitution of society have made a slave, is not intrinsically and necessarily such a sin as will justify a sentence of excommunication against him, without inquiry as to how he came into that relation, or how he conducts himself in it.

II. The master who buys and sells human beings like cattle, for gain—who permits male and female servants, placed by the law under his protection and control, to live together in a brutish concubinage, or in a merely temporary pairing, with no religious sanctity, which is not only unprotected by the law, but which he himself considers liable to be dissolved at the caprice of the parties, or whenever his convenience or gain may require the separation—who refuses to train his servants diligently, from their childhood up, in the knowledge of God and of the way of salvation, and of the book of God, and whose servants, in a word, live and die in heathenish ignorance—or who treats his servants in any manner inconsistent with the fact that they are intelligent and voluntary beings, who were created in God's image, and for whom Christ has died—does not make a creditable profession of Christian piety. Such a master has no more claim to recognition or communion among Christ's disciples than a Turk might have, who, having renounced Mohammed, might present himself for membership in a Christian church while yet retaining a full "patriarchal" seraglio of wives and concubines.

III. It is not to be presumed that all masters, professing to be 'believing masters,' are, of course, guilty of all or of any of the crimes above described. But so far as the ministers, elders, or members of any church commit any of these crimes, and the church to which they are responsible in respect to their Christian character, does not deal with them as offenders, to bring them to repentance, or if they will not repent, to cut them off as reprobate, so far that church is liable to be called to account by every and any church with which it is in communion. And it is the duty of all churches with which a church so neglecting the discipline of Christ's house may desire communion, to admonish that church, and labor with it for its reformation, and, in the event of the failure of such efforts, then to withdraw from all communion with it.

IV. Those laws of the Southern States, by the force of which the crimes of the same general description, instead of being forbidden and punished, are permitted and promoted, are a shame to human nature, especially when considered as the laws of a people glorying in their freedom, their honor, and (prophudor) their magnanimity. The system of slavery in these United States, as it exists in its own theory, apart from any question of fact in respect to the working of the system—the system of slavery simply as set forth in the laws respecting slavery—is a system which belongs, historically and philosophically, to the lowest stage, save one, of human barbarism. The existence of such a body of laws in the statute books of free American States, 'Anglo-Saxon' in lineage, and pretending to be Chris-

tian, is enough to make the cheek of an American, anywhere, tingle with shame. It is often said that no people can be, on the whole, better than their laws are. I believe that thousands of the Southern people are a great deal better than their laws are. I try all I can to believe that the entire people of the South are better in fact than they are as represented by their laws—though sometimes, I must confess, I have to try very hard, especially when such events happen as that which happened a few days ago at Lexington, and that which happened last winter at Charleston. I do believe that there are thousands of Southern men whose moral sense is shocked, as mine is, by the atrocity of those defences of slavery which are put forth now and then by the Hammonds, the McDuffies and the Dews. But after all, the fact remains. Those barbarian laws stand in the statute books; and of the thousands who heartily detest them, who dare to propose a repeal or an amendment? Who dares even to utter a protest against them? Public opinion at the South—or what passes for public opinion—annihilates on this subject the freedom of the press, the freedom of speech, and even the right of private judgment. No people upon earth are more governed by public opinion, or have less idea of the possibility of resisting public opinion, than the people of our Southern States, particularly in relation to this subject. Public opinion, speaking in the hoarse clamors of the blood-thirsty mob, and in the terrific sentences of the Lynch court, compels the thousands who detest those laws about slavery to digest their detestation in silence.

This very habit of being governed by a local public opinion, and of regarding public opinion as a force that cannot possibly be resisted, makes the Southern people, in proportion as their intercourse with other communities increases, and the eyes of the nations are turned with closer attention towards their "peculiar institutions," more and more sensitive to the public opinion of the world at large. 'They that take the sword shall perish by the sword.' So they who attempt to uphold an atrocious body of laws by the tyranny of public opinion, are already beginning to write under the indignant public opinion of the civilized world. I say, then, let the voice of universal human nature utter itself against those laws.

It is not through any want of sensibility to shame, but only through ignorance and thoughtlessness of what the public opinion of the world really is, that citizens of the States in which that atrocious system of laws exists, are able to look citizens of other States, or the subjects of other governments, in the face, and say, "I am a slaveholder."

Northern watering-place, in the presence of enlightened foreigners—Sir, the laws of your State permit a man to sell his own son as he would a mule; or his own daughter, only a shade yellower than himself, as he would sell a horse. What stuff that chivalry made of that would not cower to be told that in the chivalrous land of the sunny South, the chastity of more than a million of women is without a shadow of legal protection—that the father, the brother, or the husband of one of those women, if he should lift his hand against the seducer or the ravisher, might be killed on the spot as if he were a mad dog? I cannot believe that the people of the South—the more intelligent portion of them particularly—are so insensible to the public opinion of the world as not to care what the world thinks of those laws of theirs which instead of requiring the master to render to his servants that which is just and equal, forbid his paying them wages—which, instead of requiring the master to see that his servants receive such an education as an enlightened State ought to furnish for every human being reared under its jurisdiction, make it a crime to teach a slave the alphabet; and which, instead of regarding the slave as a being having personal rights even against his master, make it impossible for the master to endow him with any rights whatever.

Signs of Declension.

Aversion from reproof marks a state of religious decline. The man cannot bear to have his state depicted, even in the pulpit. He calls the preaching, which searches and detects him, Arminian and legal. 'Hast thou found me, O mine enemy?' Why should he quarrel with the truth? If that truth is delivered in its just proportions, his quarrel is with God!

Stupidity under chastisement proves a man to be under declension. He is not disposed to ask, "Wherefore dost thou contend with me?" He is 'kicking against the pricks.' He is 'stricken, but has not grieved.' He is chastised, as a bullock unaccustomed to the yoke.

Such a man, too, has often a high mind. He is unhumiliated—boasting—stout-hearted. He is ready to censure every one but himself.

Unnecessary occupation is another evidence of declension. Some men are unavoidably much engaged in the world. To such men God will give especial grace, if they seek it; and they shall maintain a spirit of devotion even in the bustle and occupation of their affairs. But some men will be rich, and therefore 'fall into temptation and a snare'; they will have shops in different parts of the town; they say they do not feel this affect their religious state; but I cannot believe them; a man is declined from God before he enters on such schemes; a spiritual and devout man will generally find the business in which he is already engaged a sufficient snare.

In short, the symptoms may be this or

that, but the disease is a dead palsy. 'Ephraim!—he hath mixed himself with the people. Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not; yea, gray hairs are here and there upon him, yet he knoweth it not.'

Cecil.

To the Bereaved.

BY MRS. ANNA PETER BURNES.

[The Christianian Reflector remarks with reference to the following piece of poetry,—It is with great pleasure we avail ourselves of the privilege accorded us, of publishing our columns with the touching lines which follow. They are addressed by one, whose name is not unknown to Western literature, to a sister bereaved mother (Mrs. R. S. Nichols), on occasion of the death of an only child—a lovely little daughter. They are prefaced by the text, "Am they not all ministering spirits, sent to minister for those who shall receive the inheritance of salvation?"—Heb. 1: 14.]

I have beautiful dreams when I sit alone,
Of the seraphs that wait on the Holy Throne,
And back in the rays that are shed around,
Till each with a halo of glory is crowned;
I hear them sounding their harps of gold,
As their glorified pinions of light unfold,
And hear them aloft, where they shine afar,
Like diamond sparks—such a brilliant star!
Then their voices of melody seem to ring,
Each tender strain to a different string;
'Tis in harmony sweet the echoes blend,
And down to the throne of grace descend:
And even now to my spirit's dream
They have touched their harps to a brighter theme,
And a strain of joy is fondly given,—
'To the angels' welcome-home in heaven.

'Sister! from the realms below,
Welcome to our glorious band;
Freed from trial, care and wo,
How in light supremely stand,
And amid our radiant train
Touch the harp to joy's sweet strain!

'What if thou hast left behind
Ties of kindred and of love?
Know'st thou not, that if resigned,
Soon they'll join our band above,
And amid our radiant train
Touch the harp to joy's sweet strain?

'Be it thine the watch to keep
Round their dark and troubled way,
When they suffer—when they weep,
Whisper of the coming day,
When amid our radiant train
They shall swell the joyous strain!

'Sister! 'tis a glorious boon
That is granted thee to-day,
And thou'lt own its blessing soon—
O'er the loved to watch and pray;
Welcome to our radiant train,
Swelling thus the joyous strain!"

The dream is gone, and the vision past,
Though the spell around my soul it cast,
Shall linger long, 'mid the treasured things
(That hope to the care-worn spirit brings)
And it aids me, lady! within thine ear
To whisper soft of the seraph's prayer,
And bid thee lift thy drooping eyes
To that radiant band beyond the skies;
For it is not fancy alone that tells
Of the glorious host on high that dwells,
But the faith that burns in a mother's breast,
When she feels that her lost is among the dead;
And though no echo on earth be given,
It comes to her soul like the dew from heaven,
Reviving the memory.

Concord and Discord.

[This article is one of Basil Montagu's Selections, recently published by Wiley & Putnam. Dr. Barrow is its author.]

How good and pleasant a thing it is (as David said) for brethren (and so we are at least by nature) to live together in unity. How that (as Solomon saith) better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife. How delicious that conversation is, which is accompanied with mutual confidence, freedom, courtesy and complaisance; how calm the mind, how composed the affections, how serene the countenance, how melodious the voice, how sweet the sleep, how contentful the whole life is of him that never deviseth mischief against others, nor suspects any to be contrived against himself; and contrariwise, how ungrateful and loathsome a thing it is to abide in a state of enmity, wrath, dissension; having the thoughts distracted with solicitous care, anxious suspicion, envious regret; the heart boiling with choler, the face overclouded with discontent, the tongue jarring and out of tune, the ears filled with discordant noises of contradiction, clamor and reproach; the whole frame of body and soul disordered and disturbed with the worst of passions. How much more comfortable it is to walk in smooth and even paths than to wander in rugged ways, overgrown with briars, obstructed with rubs and beset with snares; to sail steadily in a quiet, than to be tossed in a tempestuous sea; to behold the lovely face of heaven smiling with a cheerful serenity, than to see it frowning with clouds, or raging with storms; to hear harmonious consents, than dissonant janglings; to see objects correspondent in graceful symmetry, than lying disorderly in confused heaps; to be in health, and have the natural humors consent in moderate temper, than (as it happens in diseases) agitated with tumultuous commotions: how all senses and faculties of man unanimously rejoice in those emblems of peace, order, harmony and proportion. Yea, how nature universally delights in a quiet stability or undisturbed progress of motion; the beauty, strength and vigor of every thing requires a concurrence of force, co-operation and contribution of help; all things thrive and flourish by communicating reciprocal aid, and the world subsists by a friendly conspiracy of its parts; and especially that political society of men chiefly aims at peace as its end, depends on it as its cause, relies on it for its support. How much a peaceful state resembles heaven, into which neither complaint, pain, nor clamor do ever enter; but blessed souls converse together in perfect love, and in perpetual concord; and how a condition of enmity represents the state of hell, that black and dismal region of dark hatred, fiery wrath and horrible torment. How like a paradise the world would be, flourishing in joy and rest, if men would cheerfully conspire in affection, and helpfully contribute to each other's content; and how like a savage wilderness now it is, when like wild beasts, they vex and persecute,

worry and devour each other. How not only philosophy hath placed the supreme pitch of happiness in a calmness of mind, and tranquillity of life, void of care and trouble, of irregular passions and perturbations, but that holy Scripture itself in that one term of peace most usually comprehends all joy and content, all felicity and prosperity; so that the heavenly consort of angels, when they agree most highly to bless, and to wish the greatest happiness to mankind, could not better express their sense than by saying, 'Be on earth peace, and good-will among men.'

Almighty God, the most good and beneficent Maker, gracious Lord, and merciful Preserver of all things, infuse into their hearts those heavenly graces of meekness, patience and benignity; grant us and his whole church and all his creation to serve him quietly here, and a blissful rest to praise and magnify him for ever.

War and Christianity.

Let us put the main aspects of the two side by side, and see how far they agree. Christianity saves men; war destroys them. Christianity elevates men; war debases and degrades them. Christianity purifies men; war corrupts and defiles them. Christianity blesses men; war curses them. God says, thou shalt not kill; war says, thou shalt kill. God says, blessed are the peace-makers; war says, blessed are the war-makers. God says, love your enemies; war says, hate them. God says, forgive men their trespasses; war says, forgive them not. God enjoins forgiveness, and forbids revenge; while war scorps the former, and commands the latter. God says, resist not evil; war says, you may and must resist evil. God says, if any man smite thee on one cheek, turn to him the other also; war says, turn not the other cheek, but knock the smiter down. God says, bless those who curse you; bless and curse not; war says, curse those who curse you; curse and bless not. God says, pray for those who despitefully use you; war says, pray against them, and seek their destruction. God says, see that none render evil for evil unto any man; war says, be sure to render evil for evil unto all that injure you. God says, overcome evil with good; war says, overcome evil with evil. God says, if thou enemy hunger, feed him; if he thirst, give him drink; war says, if you do supply your enemies with food and clothing, you shall be shot as a traitor. God says, do good unto all men; war says, do as much evil as you can to your enemies. God says to all the sword, shall perish by the sword; war says, they that take the sword, shall be saved by the sword. God says, blessed is he that trusteth in the Lord; war says, cursed is such a man, and blessed is he who trusteth in swords and guns. God says, beat your swords into ploughshares, your spears into pruning-hooks, and learn war no more; war says, make swords and spears still, and continue to learn war—until all mankind have ceased from learning it; i. e., fight, all of you, until all of you stop fighting!

Book of Peace.

HEAR! HEAR!—You are either for slavery or against it—if for it, be manly and say so! 'and there's an end on't.' If you are against it, you shall not shield yourselves from the guilt of doing nothing. If we are too ultra, we stand less chance of carrying our point; if we do not go far enough, go ahead of us. If you say, carry the blacks to the moon, then go into the convention, vote us down and carry your point; and if to the moon the blacks shall go, we shall say well done! Why do you stand waiting and complaining of others? Are you not willing to submit to the majority? Then you are a traitor to your republicanism! Let us hear no more of this silly hesitancy; be either for or against; either hot or cold, lest the mouth of both parties 'spew you out of their mouth!'

Cassius M. Clay.

INQUIRY AMONG ROMANISTS.—We rejoice to learn from the Rev. Herman Norton, Secretary of the American Protestant Society, that there is a spirit of inquiry and a demand for the Scriptures among Romanists in various places in our country; and that the Society's agents meet with great encouragement in their work. There have been instances of conversion of a striking character among Romanists—enough to elicit a hundred fold more prayer and effort in their behalf than have been witnessed for half a century.—Christian Observer.

MODESTY OF A GREAT MAN.—Sir Isaac Newton would never dispute in company. When he had delivered an opinion which any one chose to controvert, he would not be at the pains to defend it, but contented himself with saying, 'I believe, sir, if you will be at the trouble of examining my opinion, you will find I have very good reasons for it.'

CIVILITY.—When old Zachariah Fox, the great merchant of Liverpool, was asked by what means he contrived to realize so large a fortune as he possessed, his reply was, 'Friend, by one article alone, in which thou mayest deal too, if thou pleasest—civility.'

When the most insignificant person tells us we are wrong, we ought to listen. Let us believe it possible we may do wrong, when any one supposes we are; and enter into the true likeness which consists in receiving correction like a child.—Cecil.

year, to raise forty thousand dollars, of debt resting on our Missionary Board? Ought it not, too, to start the inquiry, what will the effect be of such a vast appropriation of money to incite doctrines at war with the civil and religious rights of our citizens?

A REPORT WELL MADE.—The following brief but faithful report of the Committee on the state of religion, at the Dublin Association, is an excellent model of report-making:

"That the state of religion in the churches comprising this Association is lamentably low, needs no arguments to prove; but to prescribe a remedy is a task more difficult, yet your Committee make an attempt. Therefore,

Resolved, That the shepherds of the several flocks represent of their lukewarmness, humbling themselves at the foot of the cross, seek forgiveness of God, and return wholly to his service.

Resolved, That the flocks follow their shepherds.

UNITARIANS AND UNIVERSALISTS.—As evidence of a growing union between these two bodies, we present the following from the Christian Register, a Unitarian paper, in reference to a late Universalist Convention held in Boston:

"In the meanwhile, we would remark that it appears, from the account in the Register, that a spirit of charity, and of a piety and earnestness manifested in these meetings. This great and growing denomination are rapidly elevating the standard of their sentiments and aims. They are striving to promote the cause of education, of Christian morality and of practical righteousness and piety. They are engaged with an unswerving faith in the advocacy of liberal principles, and in proclaiming the Father's and the Saviour's infinite love. Just views of a future righteous retribution are prevailing among them. They regard with respect and confidence, and are advancing rapidly towards an agreement with us in all essential matters of doctrine and sentiment."

It may be as difficult for our readers as it is for us, to understand how denying a portion of the Bible can 'promote practical righteousness and piety.' Must it not be like 'striking against the current'?

SLAVERY.—The Stafford County Conference of Congregational churches recently passed the following resolutions:

Resolved, That Christians should feel and manifest a deep interest for the slave population of the United States, as well as for others of our afflicted and benighted fellow-men.

Resolved, That slavery, as it exists in the United States, is one of the great obstacles to the universal spread and appropriate influence of the gospel.

Resolved, That the portion of the country where slavery exists is an appropriate missionary field; and that it is the duty of the Christian church in America to see that this field is cultivated.

Resolved, That the Conference commend attention to this subject to its Home Missionary department.

Who did Sin?—A drunkard cut his throat in Newark, Conn., and on the following Sabbath the minister (Mr. Hoyt) preached from the text, "Who did sin?" the inquiry being whether the drunkard or the rumrunner was guilty of the murder.—*Boston Recorder.*

A notice will be found in another column, of the Ministers' and Deacons' Meeting of the Salisbury Association, next week, at Bow. We hope there will be a full attendance, and that it may be a profitable season.

The acknowledgement of Rev. Wm. Taylor, in our last, to the Second Baptist church in Lowell, should have been to the Third Baptist church.

The Concord railroad made a semi-annual dividend of five per cent. on its whole capital stock.

The fare between Concord and Boston is reduced to \$1.75.

A section of the Northern railroad in Orange has been let by contract to Messrs. Belknap & Gilmore, Boston.

Miscellaneous.

Dr. Judson.—We are happy to inform our brethren in the country, who are desirous of seeing Dr. Judson before his return to Burmah, that he is not expected to leave our shores during the ensuing winter. He will not be able, in this climate, to be much abroad, of course; but Providence permitting, he will be present at the Convention in New York city. He has now gone to visit his friends in the western part of the State of New York.

THE SOUTHERN BAPTISTS.—Our Southern brethren have their local discussions, no less than people in the North. We perceive that Rev. Mr. Harwell, of Alabama, and the Georgians disagree. The last 'Index' has a severe reply to an article in the Alabama Baptist, in which the editor asserts that there are those among the reported leaders in Alabama who disapproved of the action of the State Convention, and were in favor of paying over the money in hand before they received direct answers from the Northern Boards. He accuses Mr. H. of making a false charge, in implying that the Index had represented some of the leaders in Alabama as trying to lead the people into abolitionism, &c. It is a pity that these mutual jealousies of abolitionism should exist among the slaveholders themselves. Having withdrawn from the North, it was supposed that those who were altogether free. But the Alabama Baptist declares it to be a fact, that there are abolitionists in the South! He consoles himself with the reflection, that he has been faithful in warning the public against these dangerous people, and their pernicious doctrines.

THE TEAM 'BISHOP.'—We are indebted to J. L. B. of Philadelphia, for a communication, which also appears in the Baptist Record, advocating what the writer terms 'the scriptural use of the term Bishop.' The length of the article, and the little importance attached to the subject by the Baptists of New England, induce us to lay it aside, at least for the present. We should by no means object to the common use of this term, in its application to all ordained ministers, if the religious community had adopted it. But we voluntarily ask, 'What is a name?' What is the term 'immense' is proper, instead of 'baptize'; but if to the Greek word the proper signification is attached, what matters it whether you baptize, or speak plain English. Now every Baptist believes that there are but two orders of men in the office of a church—bishops and deacons. Who these are he knows, and to us it seems of very little moment what the title be with which he designates his minister. The same meaning is attached to Rev. Elder, and Bishop. We perceive that J. L. B. thinks differently, but he fails to convince us that the subject is one of great moment, though we give him credit for arguing the case with no little ability.

RIGHT OF MEMBERSHIP.—The New York Recorder argues against the statement we made week before last, in answer to the question, 'Who are members of the Trinity Convention?' The writer will, on further consideration, give the weight of his paper to sounder views. We were not quite original in our first statement, as our brother

has before this learned by the last Reflector. We wrote *per auditorium*, and the gentleman consulted assured us that one of the distinguished (not Records) but Bishops of New York so decided the question (nem. con.) at Philadelphia. But since it turns out, that 'doctors disagree,' we will accede to the Recorder's wish, and maintain the *soundest* views; i. e., as soon as it is determined what they are. The Hon. Richard Fletcher says he is unable to decide the question—at least without further investigation. The Convention will itself have to decide it, and we doubt not all who claim a seat, constitutionally, will obtain one.

HARVARD COLLEGE.—The question is still warmly debated by many of our exchanges, whether Harvard College should remain in its present position, or become the college of the people of Massachusetts in so well as in name. We must confess, that so far as we have read both sides, the best of the argument is with the reformers. And though not specially anxious with regard to the next presidency of the College, we do believe that a change in the instruction and government of the college is called for, and will be secured, sooner or later, by the people. We do not wish the Unitarians, who are now in office, to be deposed, nor any other subsequent vacancy should be filled by men who are not of that sect. Far from it. Let that denomination still continue to share largely in the responsibilities, honors and emoluments of old Cambridge; but let the rights of the people be so far respected that the institution, to which the State has given tens of thousands of dollars, number among its overseers one or two Baptists, and as many Orthodox Congregationalists, Episcopians, &c. They will co-operate there as literary men only, and their varying views will lead students to examine the evidences of truth for themselves. This will inspire the confidence of the community—will secure the superior advantages of this richly endowed University to the youth of all classes and religious creeds—will make the college the pride of the State and an honor to the country. It should never be wrested from the Unitarians, but others should be united with them in conducting its affairs and sustaining its interests. Is not this obvious? and is not the duty of every good citizen to favor such a policy?

HARVARD COLLEGE.—Since the preceding paragraph was written, we have received the following communication from an eminent Baptist clergyman.

Messrs. Editors.—As many of your readers have come to mature age and into the church within the last ten years, and are not probably much acquainted with former controversies relative to denominational rights claimed for this Institution, perhaps a little more information in connection with the interesting statements which have appeared in your paper, may not be unacceptable. Many labor under the impression that the present agitation about Harvard College is a new thing under the sun, got up expressly to effect some sectarian or political purposes, rather than a real and impartial good to the interests of education. In order to show that this is not the case, but that the intelligent and liberal views of the subject which have been urged with special force at a time so favorable for the overseers of the University to adopt a just and generous policy, have long been cherished in the Commonwealth, I submit the following paragraph from an article of Hon. Isaac Davis, of Worcester, given to the public nearly fifteen years ago! A protest against the act of the Legislature in Feb. 1831, which annexed the Unitarian Divinity School, as a constituent part of the College, had the following language:

"The University is emphatically the child of the State. It has ever been nurtured, and patronized, and treated as the darling object of the Commonwealth. Its funds have been drawn from the pockets of the citizens of the State, without regard to political or religious faith. If the foundations were laid by Unitarians, if they had established and built up Harvard College, if they had fought the battles of the Revolution, there would not be the same justice in our complaints. But they did none of these things. They are of more recent origin. Still they are entitled to the full share of privileges and immunities of the Commonwealth, and all its influence should, if at any time needed, be thrown into the scale to prevent the proscription of any sect. All that the aggrieved party ask is justice and equality."

While the cause of justice remains unabated, their complaint, if ever well founded, has all the freshness and force of to-day. It is rather an importance with time. While a more economical and impartial management of the University proper is justly demanded among the people generally, certainly the more unreasonable, liberal, not to say outrageous, connection of the Unitarian Theological School, without those also of other sects, ought to be as well understood by the various Christians of the State, so that if they can effect nothing by protest or otherwise, they may never want for an illustration of liberality in the nineteenth century not to be met with in books.

LIBRARY OF YALE COLLEGE.—The New Haven Palladium announces the arrival of the third invoice of three large boxes of books for the College Library, purchased by Prof. Kingsley in Europe. The Library is to be removed into a new, elegant apartment, ninety feet long and fifty feet high, and with corresponding. Prof. Kingsley is expected to return home the present month.

'BAPTIST RECORD.'—With surprise and sincere regret we read in the last number of the Baptist Record, that the Board of the Publication Society had resolved on its discontinuance at the close of the present year. But we were much relieved by an intimation in a subsequent column that a new paper may be expected to follow, from a private press in Philadelphia. We hope this will be the result, and that while the said new paper shall retain the general interest of the Record, it will independently utter the truth on all subjects, untrammelled by any relations to any national society. It is next to impossible to conduct a religious journal, in these times, satisfactorily to the members or patrons of any association whatever. The only masters to whom an editor can properly or peaceably be accountable, are his own judgment and conscience. All other dictators must be in subservience to these, or difficulties and trials will attend on every step.

PRETTY BOOKS.—The Evening Traveller, noticing 'The Wedding Gift' and other elegant volumes recently issued by Gould, Kendall and Lincoln, characterizes the present period as 'The Epoch of Pretty Books.' The general appearance of a book is much to do with the ease and pleasure with which the book is read; and consequently its influence in cultivating a taste for reading. And the moral effect of a neatly printed and beautiful book is by no means to be overlooked. The great author of the universe has not overlooked this connection between outward beauty and moral effect. All His works are perfect; and those which exert the strongest moral influence over us are those in which we see most clearly the marks of outward beauty and perfection."

We hope publishers will give attention to this, and raise yet higher the standard of good taste in the style of their publications. Nothing is more annoying than a good work, badly printed on poor paper, and indifferently bound.

Mr. Nathaniel Butler was ordained at Turner, Me., on the 28th ult. The sermon was delivered by Rev. C. B. Davis. Mr. Butler is a graduate of Waterville College.

THE ZOLVEREIN OF GERMANY has separated without coming to any decision whatever on the question of an increase of duties, and consequently the present duties remain unaltered. No one foresees this termination of the debates, and the surprise it has occasioned is exceedingly great.

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ANTI-MISSION ASSOCIATION.—A correspondent of the Richmond Herald has attended the meeting of the Staunton Herd Association, composed of seven or eight small churches. The meeting-house in which they assembled is a structure of pine logs, with large chinks between; and the floor, laid of unseasoned planks, twelve or fifteen inches broad, exhibits crevices a quarter of an inch wide. The sermon was founded on this text, or rather preface—"Consider what I say," and the preacher's holding forth, says the writer, was a jumble, it would seem, of every thing that had ever found a lodgment in his cranium. It would be truly disgusting to enumerate the abuses, misstatements, and misrepresentations, the perversion of Scripture, the vulgarisms, and obscenities, heard or that occasion, from men standing up as 'ambassadors for Christ.'

SOUTHERN BOARD OF DOMESTIC MISSIONS.—A Vice President of this Board writes to the Religious Herald, suggesting that a removal of the Board from Marion must take place, or the Domestic Mission will be a failure. The brethren at Marion, though competent, have too much else to engage their attention. He thinks the Board will fail of accomplishing any amount of good this year, worthy of the cause. He suggests Columbus, Mississippi, or Nashville, Tennessee, as a better location.

STICKING TO ONE PLACE.—The Baptists have four times erected their meeting-house at the corner of Oliver and Henry streets. First in 1795, again in 1800, once more in 1819, and finally in 1841. Each building has been an improvement upon the preceding one; the present is a fine specimen of soberly plain architecture, in good keeping with the unpretending character of the Baptist denomination. So says the New York Evangelist.

NEW SAILOR'S HOME.—A new and elegant Hotel for seamen has been erected in this city, in Purchase St., and on Thursday night last it was dedicated by appropriate exercises. A spacious reading room was crowded to its utmost capacity. Prayer was offered by Rev. Mr. Blagden, and addresses were made by Rev. Dr. Jenks, and Rev. Mr. Lord. This is a well arranged 'Home,' and will afford the sailor a safe and happy retreat. We hope every 'honest tar' will find it.

NEW YORK BAPTIST STATE CONVENTION.—The 24th anniversary of this body was held at Tuxedo, N. Y., Oct. 15; Rev. J. S. Smitzer, Moderator. Rev. Messrs. D. G. Corey, and S. W. Adams, Clerks. The session is represented by the Register as eminently delightful. Every provision was made by the church for the comfort of the delegates. The different benevolent societies were appropriately recognized and their claims advocated with ability and effect.

HAMILTON LITERARY AND THEOLOGICAL INSTITUTION.—We learn from the N. Y. Baptist Register that about forty students have entered the Institution, commencing with the present academic year. This makes the whole number two hundred and ten or fifteen.

DEPARTURE.—Rev. Mr. Rogers, pastor of the Winter Street Congregational Church, in this city, sailed for the Mediterranean in the barque Justice, on the 23d ult. He is accompanied by a member of his church, who is one of the owners of the ship. They intend to pass the winter in Syria.

EASTERN EXCHANGE HOTEL.—An elegant and spacious Hotel has been erected at the end of the wharf of the Eastern Railroad Company, where also is the landing of the East Boston Ferry. It is splendidly furnished and equipped, and surpasses, for convenience, most of the first class of public houses. Steam-pipes are laid in every story, to warm the house, and water is forced up to the height of all the sleeping-rooms, so that there shall be abundant convenience for bathing and ablution. The proprietors have selected Mr. T. J. Coburn, formerly of the Rockingham House in Portsmouth, for its landlord. We visited the House, the other day, by invitation, and found the place in perfect keeping with other surrounding elegancies and comforts.

HEATHEN SUBSCRIBERS.—A Sandwich Island paper says, that for a whole year it had but one delinquent subscriber! Will some of our subscribers just compare their remittances in this respect with the promptness of the heathen?—*Verbum.*

This fact shows that they are far behind us in their civilization. Poor fellows!

Their souls proud, yet never taught the way To 'take the poison' science never taught the way.

THE LIGHT SHIP.—A new paper for seamen has been issued in New York, published simultaneously in Baltimore and Philadelphia. Its editor is Rev. Charles W. Denison, formerly of the Sheet Anchor. We hope the 'east winds' he encountered in Boston will not reach him in New York.

THE CROSS AND JOURNAL.—This paper, published at Columbus, Ohio, has been enlarged and improved. It is now one of the most attractive papers with which we exchange.

HARTFORD COLUMBIAN.—Mr. Walter S. Williams has become proprietor of the Columbian, a spirited and handsome miscellaneous exchange, with which we are happy to commence an exchange.

RESIGNATION.—It is stated in the Indiana Messenger that Dr. Adiel Sherwood has resigned the presidency of Shurtliff College, at Alton, Illinois.

A great meeting of citizens opposed to the extension of the 'area of slavery' and the recognition of Texas as a part of the United States, was held at Faneuil Hall on Tuesday evening. Our paper goes to press to too early an hour to allow us to give any account of this week.

Intelligence has been received from the Missionary Rooms of the severe illness of Mrs. Cutter, of the Assam Mission. Her valuable life is despaired of, and the missionaries are in much affliction at the prospect before them.

The Magazine and Macedonian announce the death of Mrs. Oncken, of Germany. The event had been long anticipated, and the change must have been to her weary spirit glorious indeed. Her physical sufferings had been very great, but 'God was the strength of her fainting spirit.'

Proposals are issued for a paper to be called the Mississippi Baptist, to be published at Jackson, the capital of the State, by 'The Mississippi Baptist Society.' It is to be edited by N. N. Wood, Secretary of the Society.

Mr. Nathaniel Butler was ordained at Turner, Me., on the 28th ult. The sermon was delivered by Rev. C. B. Davis. Mr. Butler is a graduate of Waterville College.

Summary of News.

We are pained, says the Evening Gazette, to learn of the sudden death of Leopold Herzog, the well-known violinist. Mr. Herzog led the first overture at the Concert of the Philharmonic Society Saturday evening, but returned to his residence at an early hour in consequence of a slight indisposition. He soon recovered, however, and appeared in his usual health and spirits until half past ten, when he experienced a second attack which proved fatal. He had for some time past been afflicted with a disease of the heart. His loss will be severely felt by the musical portion of the community.

Tirrell, the murderer, was apprehended in Philadelphia on Sunday, says the Journal of Commerce, and on Monday brought in irons over the Long Island railroad.

At the meeting of the Board of Aldermen Monday evening, a motion prevailed to re-consider the vote passed at a prior meeting, consenting to a Convention of the two branches of the city government for the choice of a Mayor. The motion was accepted by a majority of two. This leaves the subject where it started.

Mr. Charles C. Little (of the firm of Little & Brown of this city) had his horse and chase stolen on Sunday forenoon, while at church in Cambridge. He offers a liberal reward for the detection of the thief or recovery of the property.

The Transcript states that a gentleman had his pocket-book stolen, at the counter of the Merchant's Bank, on Saturday afternoon, containing upwards of \$3000.

Two forged checks, one for \$500, on Loring & Winchester, and the other for about \$300, on Howland & Hinckley, were presented and paid in State St., Saturday morning.

A new schooner, called the Kanamabaha III, arrived at this port on Saturday from Baltimore, and is to be converted into a man-of-war for the King of the Hawaiian Islands.

It is stated in a Brooklyn paper that a wealthy individual, some time since a resident of that city, has recently deceased in New Orleans, and left an immense fortune to be divided as follows: \$500,000 to the Baptist Bible Society, and \$100,000 in equal shares to two sisters, who are at present in Brooklyn.

A female slave was lately sentenced to stand in the pillory one hour, at New Orleans, and to receive twenty-five lashes. The sight was a novel one—decorated with a placard stating her name and crime, pinned before her, and a fanciful head-dress, made of blue paper, with the word *beast* in very legible characters, attracted a considerable crowd.

The extensive tavern of Philip R. Southwick, in Danvers, was destroyed by fire on Saturday night.

The big gun has arrived at New York from Liverpool, in the packet ship John R. Skiddy. It is generally supposed, says the Portsmouth Journal, that ex-Governor Hubbard will receive the appointment of Senator from New Hampshire to fill the vacancy occasioned by the resignation of Levi Woodbury.

The Portsmouth Journal states, that at the late Agricultural Convention at Exeter, there was an exhibition of a well proportioned blood beef weighing 23 pounds, and so enormously large that all the other products exhibited only balanced the shadow of it.

Crawford Burnett and his wife Lavinia have been sentenced to be hung at Fayetteville, Ark., for being accessories to the murder of Jonathan Sibley.

A young lady at New Richmond, Ohio, in needy circumstances, has received intelligence from England, that by the death of a relative, she is heir to £40,000.

The office of John Flint, Esq., Treasurer of the Andover Institution for Savings, was entered on Saturday night last and about \$500 taken. The safe was found in the middle of the room with the door open, the lock having been filled with powder and blown to pieces.

General Gordon Foster died at Danvers on Saturday last, at the advanced age of 96 years and 7 months. He commanded a company of minute men from Danvers at the Battle of Lexington, and was also at the battle of Bunker Hill.

FOREIGN NEWS.

The Caledonia arrived at her wharf in East Boston Monday morning at 8 1/2 o'clock, making a passage of 14 1/2 days.

The Caledonia brought 107 passengers from Liverpool to Boston. She had 8 from Liverpool to Halifax; and 11 from Halifax here.

The dock yards and naval arsenals of England exhibit extraordinary activity at the present moment. In many of the outposts, steam frigates of the largest class have been ordered, to be ready by a fixed period, and the builders have been bound by heavy penalties to have them fit for sea at the required time.

The cotton market is depressed, the business transacted, and holders, evidently not at ease, show a desire to accept the current rates, and to press their stocks.

Mrs. Fry, who for so many years devoted her time and her purse to ameliorate the miseries of the inmates of our various prisons, died on the 11th Oct., after a protracted illness.

The Puseyite rupture with the Anglican church has taken an important turn. Mr. Newman and a batch of his friends have at length formally seceded, and joined the church of Rome.

The event has not excited much surprise, for it has long been expected.

The very wet, unfavorable weather experienced during the week, has done so much injury to that portion of the crops which abound in the northern counties, as to render it next to impossible for the grain to be secured in any other way than the worst condition, however auspicious the weather hereafter becomes.

Islanders appear to have been visited with similar weather to that experienced on the other side of the channel; and a good deal of injury is said to have been done in the latter districts.

The failure of the potato crop in Ireland is a most distressing event. The accounts connected with this subject, from all parts of that country, are painful in the extreme. With the greater part of the laboring population, living at all times from hand to mouth, it only requires the failure of an excellent which enters so largely into their food, to produce misery of the keenest, the most heart-rending description. Ireland does not suffer exclusively by this calamity this year; but elsewhere, from the comparative comfort of the lower orders, they can better endure and provide against it.

The Zollverein of Germany has separated without coming to any decision whatever on the question of an increase of duties, and consequently the present duties remain unaltered. No one foresees this termination of the debates, and the surprise it has occasioned is exceedingly great.

The auxiliary steamship Massachusetts was to leave Liverpool for New York on the 19th. She had a full freight, and nearly all her berths were taken. She also one half of her freight engaged for the next voyage.

A letter from Barcelona states that a rich merchant, named Fontanellas, whose son had been carried off by brigands, had received a letter stating that if the sum of 100,000 piastres, (about \$24,000 sterling,) were not deposited in a certain place on a certain day, the young man would be put to death.

mons. Jobard, a Belgian, has invented a process for procuring gas, equal to that from coals, from oil and water.

The war between the Jesuits and the Radical in Switzerland, continues as intense as ever; but luckily, instead of being carried on with swords and pistols, and stout sticks, it is fought out in the newspapers. The consequence is, that it does not do much harm.

Marriages.

In this city, Rev. Amos Smith to Miss Mary Elizabeth, daughter of the late Thomas Williams, of Chelsea. Mr. H. Barnes to Miss Elizabeth C. Hartt, Mr. Jasper Stone to Miss Elizabeth Ann Gray, both of Charlestown. Mr. Martin L. Haskins, of Boston, to Miss Susan Lusk, of Salem. Mr. Jonathan Henry Bond to Miss Emma Simpson, Mr. George White to Miss Fanny Graham, Mr. John Gardner, of Fort Smith, Ark., to Miss Harriet A. Gardner, of New York. Mr. John W. May to Mrs. Sophia L. House, Mr. Samuel E. Sawyer to Mrs. Mary A. Meade, Mr. John Smith to Miss Rebecca A. Osgood, Mr. John B. Smith to Miss Elizabeth T. Campbell of Jacob Dutton, Esq., of Braintree. Mr. William Campbell to Miss Lucy M. Henry.

By Rev. Mr. Neale, Mr. Samuel James, of Cambridge, to Catherine A. B. B. of Boston. Mr. John N. Brown to Miss Esther A. M. Johnson, both of Boston. Rev. Mr. Enoch H. Chubb to Miss Mary E. Spiny, both of Boston. Nov. 31, Mr. Joseph N. Allen to Miss Jane A. Walker, both of Boston.

By Rev. J. M. Graves, Mr. Ebenezer Love to Miss Nancy K. Foster, both of Boston. Mr. John W. May to Mrs. Sophia L. House, Mr. Samuel E. Sawyer to Mrs. Mary A. Meade, Mr. John Smith to Miss Rebecca A. Osgood, Mr. John B. Smith to Miss Elizabeth T. Campbell of Jacob Dutton, Esq., of Braintree. Mr. William Campbell to Miss Lucy M. Henry.

By Rev. Mr. Neale, Mr. Samuel James, of Cambridge, to Catherine A. B. B. of Boston. Mr. John N. Brown to Miss Esther A. M. Johnson, both of Boston. Rev. Mr. Enoch H. Chubb to Miss Mary E. Spiny, both of Boston. Nov. 31, Mr. Joseph N. Allen to Miss Jane A. Walker, both of Boston.

By Rev. J. M. Graves, Mr. Ebenezer Love to Miss Nancy K. Foster, both of Boston. Mr. John W. May to Mrs. Sophia L. House, Mr. Samuel E. Sawyer to Mrs. Mary A. Meade, Mr. John Smith to Miss Rebecca A. Osgood, Mr. John B. Smith to Miss Elizabeth T. Campbell of Jacob Dutton, Esq., of Braintree. Mr. William Campbell to Miss Lucy M. Henry.

In Dedham, Mr. Henry Smith to Miss Charlotte, daughter of Mr. Joseph Whiting. In Cambridge, Mr. George L. Haskell, of this city, to Miss Sarah Elizabeth Barlett, of C. In the Academy, Mr. George L. Haskell, of this city, to Miss Sarah Elizabeth Barlett, of C. In the Academy, Mr. George L. Haskell, of this city, to Miss Sarah Elizabeth Barlett, of C.

In Waterville, Me., Oct. 15th, by Rev. Mr. Tilton, Mr. John Goodridge, Jr., of Waterville, Me., to Miss Maria A. Aldrich, of Waterville, Me. In Providence, R. I., Oct. 15th, by Rev. Mr. Tilton, Mr. John Goodridge, Jr., of Waterville, Me., to Miss Maria A. Aldrich, of Waterville, Me.

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The Family Circle.

If thou wert by my side.

(The following admirable ballad was written by Bishop Heber to his wife, while on a visit to Upper India.)

If thou wert by my side,
When, on our desert trail,
In Bengal's piny grove,
Listening the nightingale,
If thou wert by my side,
My children at my knee,
How gladly would our pines glide
O'er Ganga's mimic sea.

I miss thee at the dawn grey,
When, on our desert trail,
In Bengal's piny grove,
Listening the nightingale,
I miss thee when by Ganga's stream
My twilight steps I guide;
But most beneath the lamp's pale beam,
I miss thee from my side.

I miss thy books, my pencil tray,
The lingering smile on cheek,
But more thy kind, approving eye,
Thy meek, attentive ear.

But when at morn and eve the star
Beholds me on my knee,
I feel, though thou art distant far,
My prayers ascend for thee.

Then—then on, where duty leads,
A nurse me onward still,
O'er bound Hindostan's sultry meads,
Or black Almorah's hill.

Thou, crown'd with Delhi's kingly gates,
Nor mid Malwah detain,
For sweet the bliss on earth awaits
By yonder western main.

About a Wild Boston Boy.

The old people in and about Boston, as well as many in the country, know something about "Ben Russell," the well known editor, who spent his early life in the wear and tear of that city, than most editors do, and who died in Boston during the past year at a very advanced age. Benjamin Russell was a Boston boy just about the time that the Revolutionary war broke out about thirteen years of age. He went to the school of the celebrated Master Carter. When the battle of Lexington occurred, Master Carter said, "Boys, war has begun—the school is broken up." The boys gave three cheers, and off they started to see the fight, crossed over to Cambridge, and as Boston was strictly guarded and besieged, they did not return. American soldiers gave them guns and cartridges, and there they remained till the 17th of June.

"On the morning of that day," says Mr. Baylies, "cannon were heard in the direction of Boston and Charlestown. Something was expected, and the boys, anxious for the sight, ran down to the Charlestown road and placed themselves in a spot secure from the musketry, but exposed to the cannon balls from the ships—and it was a night never to be forgotten."

"At twelve the barges began to move from the head of Long Wharf over the waters, filled with soldiers, whose burnished armor gleamed through the foliage, and their rich scarlet dresses dazzled the eyes of every beholder."

"Bating the sad reflection that men of the same lineage and language—subjects of the same king, and readers of the same Bible, were about to slaughter each other, the boys, with a mixture of awe and delight, but grand, inspiring and sublime."

"In three hours, the battle had assumed the most terrific aspect. Twice repulsed, the British were still advancing. The hill was running with blood. The peals of cannon from the ships of war and from the batteries on the shore, were creating over the waters and through the hills. The houses in Boston and throughout the surrounding country were shaking with the concussion. On the hill tops and the house tops, thousands and thousands were viewing this trial of arms with swelling hearts and burning eyes. Shouts burst forth from the people, the women trembled and sobbed, their infants to their bosoms. The roar of the cannon—a town in flames—dead bodies—wounded men—blood—honor—shouts and groans—formed an assemblage of sounds and sights terrible even in countries inured to all the dread vicissitudes of war, but which, with the noblest of men, is a scene which, within a few weeks, the gleam of a hostile musket had never been seen. The graphic pen of General Burgoyne has left the picture. The stake was an empire; the actors on one side might be rebels, or they might be heroes; they might be disgraced with the hinker, or honored with the monument."

"It was on this eventful day, that Benjamin Russell, at the age of 13, gained a knowledge of some things never taught in a school room."

"The names of the boys, he says, crossed and recrossed the neck during the battle—that same neck over which an American officer told General Putnam no one could cross and live. General Putnam, who was a great favorite with the boys, in his eccentric movements on his "long tailed Connecticut horse, and when he says, 'Major Russell,' and then we checked him with an huzzah for Old Put,"—a name which followed him through the whole course of his life."

"After the battle, the boys returned to the colleges. Hitherto they had been living at free quarters, but now they were required to require a *quid pro quo*. A scheme was soon devised to make these boys useful. They had been well taught; they were good readers, good writers, and had some knowledge of arithmetic."

"They were attached to some of the companies as clerks, and in fact, says Major Russell, 'to become the clerk of the company of Connecticut troops commanded by Captain Putnam, a nephew or son of the General. We were stationed with other troops on Prospect Hill, where the General was in command. I did duty as clerk until the evening August. One day I was returning from the Commissaries' depot, with the weekly provisions of the company, having four men with me, and I met my father and uncle, who had just escaped from Boston. My father had not seen or heard of me since the 19th of April. He was so rejoiced to see me, that he was about to shake me for not writing to him. One of the soldiers took a 'Don't shake that boy, Sir,' said he, 'he is our clerk.'"

"An explanation took place; the father and son separated to General Putnam's tent. At the intersection of his father, General Putnam released him, and gave him an honorable discharge from his first service as a Revolutionary soldier. On the next day, his father took him to Worcester and bound him an apprentice to bookseller, editor, and publisher."

"Master Carter's school had been broken up. His career in arms had been arrested by his father, and Major Russell now entered a school in which a mind like his could not fail to profit. He was in that school where the highest principles of liberty were taught—the printing office of Isaiah Thomas, in Worcester."

This explains the way in which Mr. Russell became a printer, and afterwards an editor, and very few men have been as successful or enjoyed as extensive an influence as he. We have all reason to be grateful

that we do not live in such troublous times, where even young boys were separated from their parents by the hazards of men.

Christian Watchman.

For the Christian Reflector.

Flowers.

By the powers of mind with which we are possessed, we are able to examine into the properties of the material objects which surround us, and by them we are essentially influenced.

Our Almighty Benefactor in bestowing upon us the vegetable tribes, has not only provided a source of refined enjoyment, in the contemplation of their beautiful forms and colors, but there is a heavenly emanation from the flowery kingdom, which blends secret communion with the mind, and blends with it a benign influence, which leads to a greater love and reverence for the Deity.

There is something peculiarly interesting and attracting in flowers; they seem to shed a sweet and gentle influence upon all those who are possessed with kindred qualities. It has always been noticeable, that those who manifest a strong and true taste for flowers, are those who possess refined feelings, a gentle temper, and a virtuous mind. I have indeed more than once been convinced of the genuineness of a person's conversion, by the sudden development of that taste for flowers, which would cultivate and rear them, during the cold and chilling blasts of a long winter. 'In this season of the year, the window is a representation of what is within.'

O roses and lilies are fair to see;
But the hand that rears them, is the hand more true.

THEO. M.

Moralist and Miscellaneous.

Slavery in Texas.

The following is a copy of the eighth article of the Constitution of Texas:

ARTICLE EIGHTH.—Slaves.

SEC. 1. The Legislature shall have no power to pass laws for the emancipation of slaves, without the consent of their owners, nor without paying their owners, previous to such emancipation, a full equivalent in money for the slaves so emancipated. They shall have no power to prevent emigrants to this State from bringing with them such persons as are deemed slaves by the laws of any of the United States, so long as any person of the same age or description shall be continued in slavery by the laws of this State; provided, that such slave be the bona fide property of such emigrants; provided, also, that laws shall be passed to inhibit the introduction into this State of slaves who have committed high crimes in other States or Territories. They shall have the right to pass laws to permit the owners of slaves to emancipate them, saving the rights of creditors, and preventing them from coming a public charge; they shall have the right to pass laws which will oblige the owners of slaves to treat them with humanity; to provide for them necessary food and clothing; to abstain from all injuries to them extending to life and limb; and, in case of their neglect or refusal to comply with the directions of the laws, to have such slave or slaves taken from such owner, and sold for the benefit of such owner or owners. They may pass laws to prevent slaves from being brought into this State as merchandise only.

SEC. 2. In the prosecution of slaves for crimes of a higher grade than petit larceny, the Legislature shall have no power to deprive them of an impartial trial by a petit jury.

SEC. 3. Any person who shall maliciously dismember, or deprive a slave of life, shall suffer such punishment as would be inflicted in case the life of the slave had been committed upon a free white person, and on like proof, except in case of insurrection of such slave.

This is a Constitution framed for a republican government, in the 19th century, which virtually deprives the legislative body of all power to relieve the oppressed, and furnishes additional guarantees for the preservation of an institution which has been truly declared to be the vilest beneath the sun.

A few Facts from Belgium.

The following is a part of a letter directed by an English traveller to the London Patriot. The facts are important as showing what popery is in Belgium,—the same that it is everywhere.

Sir:—In Belgium popery lifts high its head; and probably in no kingdom can there be found a population more devotedly attached to the superstitious rites and ceremonies of the Roman Catholic church. Nothing strikes the stranger more forcibly than the multitude of priests, monks, nuns, and monks, who are everywhere to be seen; their peculiar dresses distinguishing them from all other classes of the community. Nearly the whole of the population is Roman Catholic, the Flemish portion being the most devoted adherents of popery.

The power exercised by the priests seems almost omnipotent; they are unceasingly active to promote the interests of the church. Their numbers are very great; between four and five thousand are paid by the state, while it is supposed that, at least, an equal number is supported by other means. The multitude of monks, nuns, and monks, who are everywhere to be seen, and the faithful are importuned at every turning to contribute to their substance. Conspicuously placed before every shrine erected to the Virgin Mary, or the numerous saints, is a receiving box, into which the devotees are entreated to drop their offerings. Sermons are preached in the churches and cathedrals, after which collections are made, the plates being sometimes carried round by ladies of title. In fact, the female portion of the community especially are made the easy and ready tools of designing and crafty men to carry out their gigantic schemes.

In honor of the Virgin Mary, there are found thousands of shrines. She is adored as divine; to her are offered many prayers, and to God; and without her mediation, the people believe that no blessing can be obtained from heaven. In no place perhaps, is this so visibly to be seen as in Antwerp; here, at almost every corner of the street, is found, in a niche in the wall, a dressed up image of the Virgin, the devout passers by stopping to do her reverence and homage. In a church a few miles from Brussels, are exhibited some of the Virgin's hair, her scissors, and the ivory needle with which she sewed. A part of our Savior's seamless coat is also here to be seen; so that that holy relic is not possessed exclusively by Bishop Arnoldi, of Treves, but a portion of it is to be seen in Belgium. Miracles in abundance are said to have been wrought on behalf of those who in affliction, have repaired to view these wondrous relics. Alas! how degraded and debased must be the human mind, when it can be brought to believe in the truth of such absurdities. The priests find it necessary, now and then, in order to excite the wonder and admiration of their deluded followers, and to draw from their pockets pious offerings, to get up some great miracle. The following is a recent

case.—A boy, it is stated, falling asleep in one of the churches in Brussels, was awakened by the church; about midnight he awoke, very much frightened at his predicament; he looked about, and to his astonishment saw the figure of a female gliding about the building. In the morning he told what he had seen to one of the officials connected with the sacred edifice, but he was repulsed. Nothing daunted, however, he determined to tell one of the priests what had occurred; this he did, and the holy father thinking that such a tale might be made use of to bring crowds with money to the church, resolved to go with the boy and stay in the church during the next night, to see this mysterious personage. He did so; and during the night he saw a female figure, crossing the building; possessing more courage than the boy he followed the figure when, to his astonishment, he found that the figure was no less a personage than the church, resolved to go with the boy and stay in the church during the next night, to see this mysterious personage. He did so; and during the night he saw a female figure, crossing the building; possessing more courage than the boy he followed the figure when, to his astonishment, he found that the figure was no less a personage than the church, resolved to go with the boy and stay in the church during the next night, to see this mysterious personage. 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